

/270 cont. /

621 and the children under 15 years of age certainly not exceeding
 162 ten, only two or three of them being younger. The physical type
 142 seems well preserved; the number of handsome and healthy individuals—especially among the men—were in the large majority
 [141] (Pl. VII, A-B, A /see p. 45 /: Tõnkõd'da, around 25 years old; 1.723 meters tall; horizontal cephalic index: 84.65). The diseases which rage in the region—yellow fever and smallpox—are
 164 those which eliminate rather than impair. Many natives bear traces of the last, however. A leper was living in the village.
 • [732] Along with a blind man, he represented the only infirmities.

191 Only one native, an escapee from the missions, spoke fluent Portuguese, which it seems he had formerly been able to read and write. Five or six understood it but had a vocabulary of only a few words at their disposal. The others did not know the language at all.

Structure of the Village

616 Kejara aldeia is divided into two exogamous phratries, named
 614 respectively Tugare and Čera. The meaning of these terms was
 [621] never specifically stated to us; only once, in connection with clan Ki, which means tapir, it was mentioned to us that all the Čera are tapirs. Each of these phratries is divided into several clans (1)

1. The term vóbe, which we translate this way, means precisely "group of relatives."

or groups of clans, a list of which follows:

Tugare phratry:

Paiwe (Hedgehog) clan

Āróre (Catepillar) clan

Ēwāguddu (Buriti) clan

Apibore clan.

/455 cont. /

517 him over, but he was lifted up and lost. Small fires were burning
 [352] alongside the house. The men were lying in a row, one beside
 the other, their heads resting on chunks of wood, to sleep out
 there; they were chatting and biting stalks of sugar cane with
 their teeth, tossing the remains in an arc behind them. They
 were very much amused when I squatted down beside the fire
 and wrote down their words. At small fires to one side women
 were sleeping with their husbands; children were still running
 around gaily late in the night and romping across the plaza.

648 /456/ Meat distribution. 26 March. An efficient administra-
 tion would find an excellent means of getting the Indians accus-
 tomed to order by the manner of its food distribution. But no one
 thinks of fair equality, either in rations or in other things. Every-
 thing is arbitrary. The crude scene at the distribution of the
tapira, the ox, about two of which are slaughtered weekly and
 which represent a cheap food in the Mato Grosso, defies all
 description. The Brazilians could hardly make things easier for
 themselves. The pieces of meat and chopped bones are piled up
 in layers on top of one another in a great heap on a skin in front
 of the house; the Indians, men and women and older children,
 some of them armed with baskets, stand waiting to one side, one
 of the cadets gives the signal, and the whole crowd pounces on
 the meat and bones like a pack of wolves. It was such a disgust-
 ing sight that I lost my sense of humor, although a circle of on-
 lookers regarded the spectacle with a certain enjoyment. Espe-
 cially the idiot Dyapokuri, a cretin type, attracted general
 [732] attention; with animal savagery the imbecile, the deputy of
 the men's house, seized three huge pieces and, with grunts of
 triumph, dragged them away with shining eyes while the spittle
 ran down his hanging lower jaw. If this were nothing but a crude
 occasional joke, but no, it is the regular, local procedure. The
 [756] Indian is thereby reduced to conditions which in his hunting life
 [826] he overcame ages ago; for it is one of the chief purposes of the
 institution of the bari or medicine men (as we shall see) to pre-
 vent discord in the distribution of booty, a problem which the
 latter, it is true, solve by securing the best pieces for themselves.

/489 cont. /

732 Sometimes Dyapokuri gave a performance. The men were far from regarding the feeble-minded one, who could only babble, as a superior creature. He liked to portray the quarreling of the women by launching into the most enraged gestures and vigorously demonstrated the mutual scratching and hair-pulling. He flew into frightful agitation himself, however, when a soldier teased him on account of his setting out to pursue the Kayapó (page 568) and, a stick over his shoulder, hitched along with huge, lunging strides: the poor devil foamed at the mouth with indignation, threw his burning chunk of wood at the mocker, and, since he did not know what else to do, snatched up a few wood chips from the ground and, with a teeth-baring grimace and unintelligible sounds of rage, depicted -- the mustache of the soldier. After a while he calmed down again and, for the funeral ceremony, practiced rattling with two rattle gourds and the rhythmic aróe grunts.

123 The hours in the ranchão were instructive and agreeable. There was only one thing that was intolerable, the incessant begging for tobacco. My pipe traveled from one man to another. The men dictated pages of Bororó to me, each one having to present in sentences whatever was going on at the moment, listened to me repeat it, and then laughed, just as gratified
[57] as the Bakairí. The more intimate we became, the more striking was the agreement in temperament and character with the Kalisehu Indians. On a post in the men's house, after we had taken the anthropological measurements, /490/ my height was also indicated. A piece of charcoal was crushed with the teeth, pulverized with saliva in the hand, and above my head a black ring was painted around the post.

433 Food: "consecration." According to Clemente's report, in spite of all the hunting, the plant food obtained by the women is of the greatest importance, because it comes in more regularly
222 and abundantly. The women look for roots with a pointed stick, climb up the palm trees with great agility, among which preference is given to the oaussú and akurí, gather the nuts, cut the "palm cabbage" in the crown, look for jatobá and pikí fruits,
292 and so forth. The palm nuts are roasted or pounded in a mortar
574 and mixed with water to make a thickish drink, the refreshing